# CHAPTER XXV

## CONCLUSION

WHEN the Canonization of a Christian saint is brought before the Roman Congregations, all claims to Sainthood are strictly scrutinized, and to the *Promoter Fidei* (popularly known as the *Advocatus Diaboli)* is assigned the responsibility of producing any evidence calculated to throw doubt upon the authenticity of the miracles etc. supposed to have been wrought through the intercession of the beatified one. It 3eems a pity that some such procedure is not adopted in connection with the apotheosis of revolutionary leaders. Sun Yat-sen's virtual canonization as new China's Patron Saint was purely fortuitous. Had he died six months earlier or six months later, it is in the highest degree improbable that the "Leninization" conspiracy would have proved successful. There was no such idea when his death was prematurely reported in May, 1924. During the last few weeks of his sanguinary rule in Canton any suggestion of political Canonization would have brought forth angry protests from all over the country. Had he lived a few months longer it is quite certain that there would have been an open breach between Dr. Sun and Marshals Chang Tso-lin and Tuan

Chi-jui,
neither of whom had the slightest confidence in
his judgment. It is one of the most extraordinary
paradoxes of his career, that his death in Peking,